1: Lattimore H-4 (no date) 1950 AI 1 Sinkiang AI 1

pastoral groups in the uplands of the province, the Kazakhs and Kirghiz. Thus the scale of racial composition suggests that invading Mongoloid peoples, largely nomadic, have merged in varying degrees with an indigenous Alpine population.

Although the only terminology which has any validity in the scientific classification of races in Sinkiang is along the lines men-

tioned above, use is often made of terms like "Turkish race" or "Kirghiz race." Actually, such terms designate not racial but linguistic categories.

If "language" is defined in such a manner as to include mutually intelligible forms of speech, and to exclude mutually unintelligible forms, then it appears that there are ten main languages spoken in Sinkiang. These are distributed among three distinct linguistic families, the Altaic, Indo-Chinese, and Indo-European. The languages in the Altaic group are distributed among three subgroups, the Turkic, Mongolian, and Tungus. The classifica-

1: Lattimore H-4 (no date) 1950 AI1 Sinkiang AI1

197 tion of the ten languages of Sinkiang, together with the number
162 of speakers of each, is as follows:[3]

	I Altaic		
A. *Turkic*[4]			
1. Uighur	2,941,000		
2. Kazakh	319,000		
3. Kirghiz	65,000		
4. Uzbek	8,000		
5. Tatar	5,000		
		3,338,000	
B. *Mongolian*			
6. Mongolian		63,000	
C. *Tungusic*			
7. Manchu		12,000	
			TOTAL 3,413,000
	II Indo-Chinese		
8. Chinese	294,000		
			TOTAL 294,000
	III Indo-European		
9. Iranian	9,000		
10. Russian	13,000		
			TOTAL 22,000

144 An attempt to analyze or classify the population of Sinkiang
114 accurately on the basis of races or nationalities is complicated by

[3] *Ibid.*

[4] There is, strictly speaking, no "Turki language" or "Turkic language"; no one speaks "Turki" any more than anyone speaks "Romance." In the nineteenth century literature, especially, the term Turki was often applied to the language spoken by the people now called Uighurs, and also to the people themselves. This usage is now out-of-date.

1: Lattimore H-4 (no date) 1950 AI 1 Sinkiang AI 1

India. The silkworms are fed on leaves from mulberry trees grown along the roadsides; there are also a few groves of wild mulberry. In recent years the Russians attempted to improve quality by importing eggs of the Baghdad, Oro, and Ascoli varieties. Silk production reached 350,000 kg. in 1942, but fell drastically to 100,000 kg. in 1943.

The basic producing unit in oasis agriculture is the family group living together under one roof. This group often includes married children, which makes it slightly larger than the average farm family in China. In Central China (Wukiang) an average farm family consists of four persons,[18] in North China (Paoting) of six persons,[19] in Northwest China (Kansu) of 6.87 persons.[20] A field survey in Khotan showed 7.95 persons, and in Kashgar a typical family consisted of an old couple, two sons, and three daughters-in-law. In the tiny oasis of Kumish a similar family consisted of parents, three sons, two daughters-in-law, and a daughter and her husband, or nine in all.

While farms in the Tarim Basin average from 4½ to 6 acres in size, larger than the 4.2 acres given for China proper,[21] the larger size of the families means, in Khotan for instance, only .58 acres per capita as against .68 acres in China proper.

There are many farms, of course, which are much smaller than the overall average. The field survey referred to above, covering sixty-five households in two villages in the Khotan oasis, showed that the smallest farm was 1.08 acres and the largest farm was 18 acres. A further breakdown of the figures shows that rich peasants in this group of sixty-five households had average holdings of 11.1 acres, middle peasants 5.7 acres, and poor peasants 2.8 acres.[22] The farms of the poor peasants are too small for the

[18] Fei Hsiao-tung, *Peasant Life in China*, New York, 1939, p. 29.

[19] Farm survey conducted by the Institute of Social Sciences, Academia Sinica.

[20] Farm survey conducted by the National Resources Commission of China.

[21] Geo. B. Cressey, *Asia, Lands and Peoples*, New York, 1944, p. 84.

[22] Uighur farmers, however, do not measure their land by its size but in terms of the amount of seed which can be sown on it. The Uighur measure for this purpose is the *charak*, which varies both from place to place and according to the seed measured. In Kashgar, the *charak* equals 24 pounds of

487 Sinkiang, "farther than any country from the sea," was once traversed by an old trans-Eurasian Silk Road. Medieval caravans, of Marco Polo's time and before, threaded their way laboriously along it in almost endless lines bearing goods from West to East and back. First high over the jagged Karakorum and Pamir Mountains, then in a gradual winding descent, went the old Silk Road, and along it coursed the trade and embassies of antiquity. Once at the watered bases of Sinkiang's snow-tipped mountains, the trail became covered with string upon string of desert camels, who plodded from oasis to oasis until, past the ancient kingdom of Khotan and the waters of the now-vanished Lob Nor, they wended their way eastward out of Sinkiang to the court of old Cathay.

Advent of fifteenth-century maritime travel turned traders to the sea; and the old caravan trek lost its one-time prominence. Central Asia, which had served as a natural land gateway between Europe and the Orient, was left to lapse into petty internal tribulations, slumber, and finally stagnation. Not until 1931, when Japan began World War II by her invasion of Manchuria, was this remote Sinkiang hinterland at last roughly awakened.

162 Up to then Sinkiang Province was a picturesque but ill-esteemed old-style Chinese dependency, a frontier land of Central Asiatic tribesmen ruled over by a minority of "Han" Chinese officials. It was an open land of lean Kalmuck nomads and hardy Kirgiz frontiersmen, of Kazakh cowboys galloping like mad across the steppes, of rugged mountains and luxuriant oases and ancient ruins buried in the Takla Makan, a land of mosques and lamaseries and century-old irrigation ditches, of "Turban Heads" and Tungkans; in short, a land of perhaps the most colorful mixture of race and custom and habitat that ever did exist. Market day in a bazaar might find dark bearded Uighurs from Kashgar in long, bright-colored coats together with veiled and white-cloaked women, a crowd which perhaps would include booted Kirgiz, so-called Aryan Sarikolis from the Taghdumbash Pamir, perhaps outcast unveiled Dulani women from Maralbashi, and a scattering of foreigners from Afghanistan, India, and Russian Turkestan.

000 Like all frontiersmen, the people of Sinkiang are given to tall tales.

2: Norins S-4 (1939-1941) 1944 All Sinkiang All
Uighur

VI

RACIAL EQUALITY

THOUGH ESTIMATES of the Sinkiang population have run from as low as one to as high as six million, since the present Sheng Shih-ts'ai administration came to power the local people speak of their population as "four million persons." The great majority of these "four million" appear to be a combination of so-called Turkic-Tatar and "Alpine" racial stocks. The remainder are divided between a "ruling" group of so-called "Han" Chinese, a group of "Tung-kan" or Moslem Chinese, and groups of other minorities which include Manchus, Mongols, Kirgiz, Kazakhs, Tajiks, and Russians.

So far as Occidentals are concerned, "Racial Equality" in Sinkiang might, in general, mean justice and equal opportunity for and between these little known ethnic groups. So far as Sinkiang herself is concerned, however, it would seem to mean mainly a military, political, economic, and social readjustment between a minority of "Han" Chinese overlords and a majority of Chinese subject peoples. The "Han" overlords of Sinkiang, it turns out, are the "Chinese" with whom the Occident has normally been acquainted; under their rule in times past the natives of Sinkiang were not given their full measure of freedom and equality. The fact that old-style Chinese rule has been in recent years confronted with the neighboring system of Soviet Russian cultural autonomy, has in the main forced the need for change.

The Moslem Wei-wu-erh

Most of the Turkic-"Alpine" ethnic groups in the province speak a relatively pure Eastern Turki tongue and believe in Mohammedanism. This majority, whom Chinese from farther east have given a name which may have a rather derogatory meaning—*Ch'an-t'ou* (Chanto or "Turban Head")—are to be found almost everywhere and yet each local group has in a way been able to retain or to develop some claim to distinctiveness. Thus there is a tendency to call the people of Kashgar "Kashgarliq;" those of Turfan, "Turfanliq," those of Korla (K'u-erh-

Wei-wu-erh ladies bother with the convention of the veil, however, and 291
some merely keep it thrown off the face and trailing down the back.

Good food is the watchword of the Wei-wu-erh of Kashgar, and his 262
restaurants and shops are well provided. An abundance of melons, mulberries plums, pears, pomegranates, peaches, and apricots, are seasonably available; and they are sold from open stalls in the local bazaar. *Manti*, a dish of small meat dumplings, is a favorite repast, and there is also an abundance of steaming soups, fresh salad greens, and a local style of doughnut. The principal diet is, however, mutton and rice. This is accompanied by cooked onions, turnips, spinach, or potatoes. The common man usually partakes of only two meals a day, but feasts [264]
have been known to begin in early morning and to end only at sunset. What delightful, varied-tasting Chinese dishes can be served at Kashgar banquets! A few samples of such festive dishes are: ducks'-egg soup, stags' tendons, sharks' fins, bamboo shoots, wild duck, preserved eggs, all manner of pungent sauces, roasted mutton, sweet-sour fish, and many, many kinds of chicken—boned, broiled, roasted, fried in quarters, chopped, and diced and fried in strips.

There are also many types of Wei-wu-erh entertainment. In the 517
narrow streets a fortune-teller, sitting cross-legged, will ever be ready [272]
to promise good fortune for a few cents. The tea-shop, where the Wei-wu-erh, unlike the Han Chinese, drinks his tea with sugar, is [545]
another congenial spot. Theaters were for a long time unknown, but a Chinese performance is nowadays a pleasant diversion; and Soviet motion pictures have also been brought to town. There is dancing, too, but [535]
it is not the kind common to the Occident; and it is for the men. Only [526]
in rare instances do the women join in the dance. Kite-flying is popular with the young Wei-wu-erh, while the most strenuous sport for the adults is the game of *ulagh*. This is played on horseback in teams and has a distant resemblance to polo; the object, though, is to retrieve the carcass of a goat or a sheep. It is a wild, uproarious, racing *melee*, and the source of endless excitement and laughter.

"Han" Chinese

Tu Chung-yüan states that the "ruling" Chinese (he calls them 162
"Han" by way of contrast to the rest of the population) constitute about

162 ten per cent of the people of Sinkiang. It is doubtful if the exact number who live in Sinkiang is known, but Owen Lattimore indicated in 1934, at the start of Sheng Shih-ts'ai's administration, that they numbered one to two hundred thousand and were mostly distributed in the north. These are, in a sense, the "Chinese" with whom the Occident has long
167 been familiar. But often they are descendants of men who came to Sinkiang as criminal exiles. Other Han Chinese migrated there as merchants. Many came as a "gravy train" along with appointment of a leading official from their home region. Tso Tsung t'ang, who "pacified" the Chinese Northwest near the close of the Manchu Dynasty and was mainly responsible for formal establishment of the province, was a Hunan man and brought many Hunanese into Sinkiang with him. In like manner, Yang Tseng-hsin, who had a long term as governor at the turn of the twentieth century, brought many from his native province of Yünnan. Chin Shu-jen later added more from Kansu.

463 These Han Chinese became mainly the administrators, the soldiers, the traders, the businessmen, the shopkeepers, of their communities. Shansi men have been noted as money-lenders, Pei-p'ing and Tientsin men as general merchants, and Hunan and Hupeh men particularly as dealers in brick tea. Chinese entering Sinkiang from the east did not often become farmers except for a few, such as those who fled from dire poverty in Kansu and Shensi. Usually the Han have located in the larger cities of the province, and the great majority have settled around Tihwa and Sui-ting and some in Kashgar, farther south.

439 Han Chinese organized and maintained much of the trade which passed through Sinkiang from the Occident to the Orient and back in olden days. Theirs was principally a commerce in tea, silk, and spices, and the commodities for which these things were exchanged, such as furs, skins, jade, and rare metals. Due to troublesome factors of distance and topography, as well as of war and politics, this remained for the most part a luxury commerce, and was always too precarious of itself to support the outlying frontier. The "foreign trade," it has been said, went "over the heads" of the native population. It did so because it was largely a Han-Occidental, and not so much Sinkiang-Occidental, commerce.

had not held land or engaged in trade in Sinkiang, but not so the Solons and the Sibos. They settled on the land and colonized in a resolute way. 563 167

The Japanese invasion of Manchuria in 1931 has brought many Manchurians into Sinkiang as refugees. These took a prominent place immediately in the life of the New Sinkiang, and they have constituted a considerable numerical addition to those already in the province.

Since Sheng Shih-ts'ai is a Manchurian, his administration has offered this people another unique role in Sinkiang, comparable to that of the Bannermen of previous days. Sheng and those of his blood, for one thing, can serve as "middlemen" between the Han Chinese from other provinces and the Wei-wu-erh. For another, by helping in the reconstruction of Sinkiang they can be preparing a formidable supply base in the "rear" by which their Manchurian homeland may ultimately be liberated from Japan.

The Mongols

Genghis Khan's Mongols, who in the thirteenth century subjugated Chinese Turkestan and long were dominant there, now amount to only about five per cent of the Sinkiang inhabitants. Picturesque in their role as nomadic horsemen, but not so picturesque in their susceptibilities to drink, the Mongols of Sinkiang constitute one of the great ethnological curiosities of the world. They have a great past to look back to; yet how they have changed! They once possessed the vigor and strength to sweep across all Asia in conquest and even to terrify Europe; they set up vast kingdoms and in the heyday of Kublai Khan, the Mongol Court at Peking was liberal and cultured, a great patron of the arts. But for four hundred years the Mongols have been under the religious whip of the Lamaist church, and only now in the twentieth century are they gradually rebelling, under the spur of ideas introduced from Soviet Russia. [162] 563

A fascinating figure they cut as they swagger about in long varicolored gowns, large over-sized knee-boots, and broad-brimmed and cone-topped hats. They are persistent drinkers, and can have a rousingly good time on almost anything intoxicating from *arak* or Russian vodka to a rare imported 85 brandy. [291] [273]

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

CHAPTER IV

THE MOUNTAIN ROAD TO CATHAY

THE name Tashqurghan means in Turki " stone fort ", and the place is probably identical with the *λίθινος πύργος* of which Ptolemy speaks as having been the extreme western emporium of Serikē (China). At that time it was called by the Chinese Hopanto and was the capital of the frontier district of that name.[1] Now once more it is the headquarters of the Chinese Amban of Pu-li or Sariqol, who rules a long strip of country along the eastern rim of the Pamir plateau. Sariqol was made into an administrative district at the beginning of the present century, when it came into prominence from the Chinese point of view owing to the occupation of the neighbouring Pamirs by Russia. For years, indeed, the Tsar's Government kept a detachment of infantry at Tashqurghan, regardless of the fact that it was Chinese territory; the solid mud-brick fort built by them is still in good repair though it has been empty since its evacuation in 1920 by the last remnants of the former Cossack garrison of the Pamirs. Ethnically, the district is interesting as being populated in about equal proportions by two contrasting races. These are, firstly, the Tajiks, who are remarkably pure specimens of the original *Homo alpinus* stock and have inhabitated this remote corner of High Asia since the dawn of history; secondly, the Kirghiz. These latter belong to the tribe called by the Russians Kara-Kazak; they are the southernmost branch of the great Kirghiz race, and they can only live as far south as the Pamirs, the immense elevation of which makes up for the low latitude and produces a climate as rigorous as that of the Steppes.

Two entirely different routes, each about ten marches in length, connect Tashqurghan with Kashgar. The one usually followed in summer is the eastern or Chichiklik route which,

[1] Stein, " Sand-buried Ruins of Khotan," pp. 71–2.

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

town by canals, and the water-supply of Yarkand consists solely of the scores of semi-stagnant ponds dotted all over the city. These are filled up but once a year when the Yarkand river is in flood and they can be replenished with the overflow from the irrigated fields outside the walls; they do not look as if they were ever cleaned out from century to century, though I suppose they must be occasionally.

The countryside round Yarkand is delightful, though perfectly flat and not broken up by streams with high loess bluffs as in the Kashgar oasis. The farmsteads, mills, wayside shrines and village bazaars are built almost entirely of wood, but the houses and barns are not flimsy card-house affairs like their counterparts in the Kashmir Valley; they are solid, comfortable-looking and satisfactory, like old English farmsteads. Everything is old, long-established, peaceful and prosperous; the well-timbered countryside with its broad fields, brimming canals and farms teeming with cattle, horses, sheep, goats, donkeys, poultry and rosy-cheeked children suggests a kind of Asiatic Holland.

Yarkand is if possible even more "Central Asian" and remote than Kashgar, owing to its greater distance from the Russian frontier and therefore from Europe and "civilization," and an even more astonishing diversity of races is represented in the streets, including the following: Andijanis (Mussulman Russian subjects from Ferghana); Badakhshis (from Afghan Badakhshan); Baltis (from the southern valleys of the Karakoram); Bokharans; Chinese; Chitralis; Dulanis (aboriginals from the Yarkand River valley); Gilgitis (mostly freed slaves or their children); Kanjutis (men of Hunza and Nagar); Kashmiris; Kirghiz; Ladakhis (from Little Tibet); Pathans, Afghan and British; Punjabi Hindus; Punjabi Mussulmans; Shighnis (from Roshan and Shighnan, Upper Oxus); Sindhis (moneylenders from Shikarpur); Tajiks (from the Chinese Pamirs); Tungans (Chinese Muhammadans from N. Sinkiang and Kansu); Turkis; Wakhis (from Wakhan and the valleys of the Hindu Kush).

Of these the Turkis form the great bulk of the population; the Chinese are comparatively few, and are confined to the officials and their hangers-on, a few Tientsin merchants and some petty shopkeepers; the Tungans are mostly traders; Kirghiz and Tajiks come in from the mountains and Dulanis from the down-river marshes. All these are Chinese nationals; the rest are "travellers" or "men from over the mountains" (*dawan-āshti*) *i.e.*, foreigners, of whom the Andijani and Bokharan Russian subjects are represented *vis-à-vis* the Chinese by their own headman or *Aqsaqal*, while the Badakhshis, Baltis, Chitralis, Gilgitis, Kanjutis, Kashmiris, Ladakhis, Pathans, Punjabi Hindus and Muhammadans, and Sindhis look to the British Aqsaqal and his *naibs* or assistants for each community.

Posgam, 11th November, 1922.

We have at last escaped from Yarkand and are bound for the ancient Kingdom of Khotan. Our caravan now consists of the tarantass and four Chinese carts drawn by two horses each (except on marches where the road is heavy with sand, when one or more extra horses are engaged for each cart at a shilling a day each). The hire fixed for each two-horse cart was 20 Kashgar taels or about £3 for the journey to Khotan. The tarantass with our own horses in it we

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

his headquarters. Still more surprising, he greeted us in halting but recognizable English, a language which he told us he had learnt as a student at Peking but had since had little opportunity to practise. His Russian, we understood, was much more fluent, as he had been attached for a year to the Chinese Consulate at Irkutsk before the Revolution. Mr. Chiu was one of the few specimens I came across of official Young China in the exile of the Far West; others included Mr. M. Y. Tao, Foreign Affairs Secretary to the Tao Tai, and three different Postmasters of Kashgar. I had had no previous experience of the ex-student class, and I must say I was most favourably impressed with their manners, intelligence and capacity.

Merket, though the centre of a large and growing oasis, is merely a big market-village nestling under the lee of a low range of sand-hills crowned with mud-built shrines and tombs. The people belong to a race of unknown origin called the Dulanis, who interested me very much. Sir P. Sykes says they are akin to the Kirghiz of the mountains[1]; but in my humble opinion they have no connexion with that race, and are probably indigenous to the marshes and jungles of the Yarkand (Tarim) River between Yarkand and Aksu. They differ from the Kirghiz in facial appearance, physique, mentality and habits even more widely than from their neighbours the Turkis, with whom at any rate they have intermarried to a certain extent. The only common characteristic I noticed in the Kirghiz and the Dulanis was the freedom accorded by both to their women, who not only mix freely unveiled with the men but do most of the hard work for them; and this is probably only a superficial resemblance, for the status of women among the Kirghiz is directly connected with their nomadic life. The Dulani women are remarkably good-looking and vivacious in the Southern European style and, as Miss Sykes noticed, eat, dance and sing with the men at entertainments which often last the whole night long—gaieties quite foreign to the quiet, Northern, rather staid Kirghiz. A vivid impression was made on us both by a handsome young village woman we talked to one afternoon, who might have been own sister to the subject of one of Miss Sykes' most charming photographic studies. As we sat on a bank near the western edge of the oasis looking out towards the golden dunes of the Takla Makan, she passed us carrying a sick lamb in her arms to the little farm buried in trees that

[1] "Through Deserts and Oases of Central Asia," p. 241.

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

of the servants and baggage round by the Ghijak Pass to the north, while D. and I with two orderlies, a couple of Kirghiz guides and little else but our toothbrushes, crossed the Kizmak. Each party spending a night on the way, we were to meet the baggage at Chat in the Qaratash Valley, six miles above the great gorges down which we hoped to pass.

Before carrying out this plan we halted a day at a croft called Chong Terek or the Big Poplar, a couple of miles up the Chumbuz Jilgha. The day was spent by me in surveying the lower part of the Chumbuz valley and by D. in doctoring the Kirghiz, baking scones and hunting chikor and pigeons. We were still, at 8,000 feet, among agricultural Kirghiz, and we did not like them nearly as much as the pastoral inhabitants of the higher levels. The people of the lower Chumbuz Jilgha seemed to us a mongrel mixture of Turki and Kirghiz, combining the laziness of the former with the untruthfulness of the latter and lacking the good qualities of either. The women, too, D. said, were more like the sophisticated product of the plains than the handsome, fearless, busy ladies of the lofty grazing-grounds. We found ourselves among the latter kind once more at the Kizmak pastures near the head of the Chumbuz Jilgha, which we ascended on 9th April while our caravan went round by the Ghijaq Pass. The tents of the Kizmak Kirghiz were pitched at an elevation of 11,100 feet, on a steeply-sloping strip of land under high red sandstone cliffs beside the partially-frozen stream, and the place swarmed with a picturesque medley of men in huge fur-rimmed caps, women in their quaint turbans, children, yaks, ponies, sheep, goats, dogs and cats. A large *aq-oi* full of warm-tinted rugs and other Kirghiz "furniture" was hastily vacated for us, the tiny bath-tent we always carried on these occasions was put up outside, and we were soon comfortably settled. It was still early in the afternoon, and the ladies soon had D. out; armed with her medicine-bottles she visited each of the other tents in turn, bathing sore eyes, anointing neglected cuts and badly chapped hands and prescribing for the universal indigestion caused by the rock-like bread and masses of sour cream the Kirghiz indulge in. Her description in a letter of the scene in the last *aq-oi* she visited is delightful. "I sat on the floor," she says, "tying up a woman's badly-cut knee, while three others stood round holding out their dresses as a screen from the male inmates of the tent; in the middle, over the

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

CHAPTER XI

THE PEOPLE OF THE HAPPY VALLEY

THE Kirghiz of a valley like Kaying are genuine nomads, for they live almost entirely on their flocks and herds and move their tents from place to place according to the season and the state of the grazing, just as do the Turki and Baluch tribes of Persia and Baluchistan. But whereas the latter cover large areas and have sometimes a hundred miles or more to travel from their summer to their winter grazings, the whole range of the Kaying Kirghiz is but ten miles from end to end. Their *yailāqs* or summer grazing-grounds are at the feet of the glaciers 11,500 to 12,000 feet above the sea; in April and May, and again in October and November, their tents are pitched where we first found them, at 9,000–9,500 feet, in the broadest part of the valley; their *qishlāq* or winter camping-place is at Bash Kupruk on the banks of the Qaratash just below its junction with the Kaying stream, 7,000 feet above the sea. The inhabitants of the adjoining Chopkana and Qaratumush Jilghas have even shorter distances between their summer and winter camping-grounds, seven and five miles respectively. Though no Chinese official ever penetrated these barely-accessible glens, they are effectively under the jurisdiction of the Amban of Yangi Hissar, who exacts revenue through the Beg of the Qaratash Circle, our friend Sabit. The Beg is responsible to the District Magistrate for the collection of revenue and the maintenance of law and order; he in his turn relies on the *unbashis* or headmen (literally, heads of ten) of the different glens, himself visiting his circle only once or twice a year.[1]

[1] The four divisions of the Qaratash Circle, together with the (nominal) number of households in each for revenue purposes, are as follows:

Qaratash, i.e. the main valley above the junction of the Chimghan with the main stream, 60 households.

3: Skrine G-3 (1922-1924) 1926 All, Sinkiang All

[241] The Kirghiz of the Kaying valley cultivate only a few acres of barley and eat little bread. Their staple food is milk and its 262 products, *katak* or sour cream and *qurut*, a kind of cheese. 251 In most tents you will also find a cauldron of *mach* brewing, the soup containing flour and milk already mentioned. *Qurut* is made by drying sour cream in goat-skins; the method is to hang the goat-skins full of cream about eight feet from the ground under a piece of cord netting stretched across the top of four posts. The netting keeps off eagles and hawks, while the height from the ground defeats dogs and other animals. When a Kirghiz is to be away from his home for a day or more, he takes with him for food a few balls of *qurut*, and supplements them with wild rhubarb and celery which he knows where to find on the mountain-side. Bread is made in solid lumps, the only leaven used being sour milk; the poorer families can seldom afford it, fortunately for their digestions. Meat is even more of a luxury; a sheep is only killed on great occasions, when the meat is boiled in large cauldrons, not roasted. Sometimes one of the *mergens* or hunters of the community succeeds in slaying an ibex hind with his ancient matchlock, and then there is great feasting.

438 A valley like Kaying is almost but not quite self-supporting. Boots, Kashgar cotton cloth, muslin and coloured handkerchiefs for the ladies, knives, etc., are bought by the men on their rare expeditions to Yangi Hissar, or from the itinerant [434] traders from the plains who visit the valley two or three times during the season. The money for these purchases is found by the sale of such surplus local products as remain after the revenue and other demands of the Beg have been satisfied. These products include live stock, raw wool, rope and matting made of camel's or yak's hair, cheese, red fox pelts and ibex

651 Chimghan, with Tersöze and other side-valleys, 60 households.
162 Khanterek, i.e. the main valley and its branches below the great gorge, including Kaying, Chopkana, Yapchan, etc., 30 households.
Terek Kichik (among the mountains on the east side of the Qaratash), 100 households.

The assessment of a typical division, the Chimghan, is as follows:
4 *saghins* of cheese, i.e. the output of 4 yaks in a year.
40 camel-hair ropes.
100 *charaks* of barley flour (1 *charak* 20 lbs.).
10 yaks or ponies to be lent for transport purposes whenever required.

Besides the above, the Beg exacts one sheep per household for himself; he receives no pay from the Chinese authorities.

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

kinds of small game, and that without going off the road. Besides the seven enumerated above, we saw, either in the mountains or in the jungles of the Tarim River valley, the following: (8) Shaw's pheasant, (9) duck, including mallard pintail, gadwall, golden-eye, and red-crested pochard, (10) snipe, (11) woodcock, (12) geese, (13) plover, (14) Tibetan snow-cock. Of these I shot specimens of all except woodcock and Tibetan snow-cock. The former we saw at Maralbashi flying through a garden; the latter I came across in large numbers at 11,000–12,000 feet while stalking ibex up the Yangi Art Jilgha.

Of many pictures that live in our memory of that delightful march, perhaps the most vivid is of the shrine of Qara-sakal Atam, "My Father Blackbeard." It is situated in the loveliest little glen imaginable. A limpid stream plashes down through open meadows from the fir-clad ridges of the Central Tien Shan, until it joins the main valley through a narrow neck between two backbones of reddish rock. Just above this neck is a coppice of fine old mountain ashes and desert poplars enclosing a glade of smooth turf and a bubbling spring. Barberry bushes, now a mass of carmine berries, and the brilliant orange-yellow of the trees in their autumn finery blend perfectly with the rich russets and ochres of the surrounding rocks; looking northwards, the grassy steppe sweeps right up to the distant forest above which again tower the snow-clad Mountains of Heaven. Father Blackbeard's shrine is only a bunch of sticks, festooned with votive rags and embellished with the horns of wild sheep; but whoever he was and whenever he lived, he is marked as having been a saint of taste—for did he not choose the most beautiful spot in all the Tien Shan to be his hermitage?

Two long but easy marches down the open and partially-cultivated valley of the Muzart River brought us to the small town of Bai on the Aqsu-Kucha road. Here we found the Mir Munshi awaiting us; he had come out from Kashgar to help me with my work at Bai and Aqsu. We stayed four days at the roomy Chinese rest-house at Bai, most of which I spent interviewing various British subjects from Kucha, three marches further on. The town, which is the headquarters of a third-class Magistrate, is an undistinguished Sleepy Hollow of a place, populated by Turkis and Chinese Muhammadan Tungans in the proportion of about three to one. It was our first experience of the latter race *en masse*, and we were

113, 648, 162 Sinkiang AII

[For a brief discussion of the political-military role assigned to the Dungan and Uigur minorities of Sinkiang by the Soviet regime of the USSR, see 21: Kolarz, Rl Soviet Union, category 116, pp. 296-298. Bibliographic notes appear on pp. 300-302.]

civilization. The former provinces of Ninghsia, Chinghai, and Sinkiang are China's frontier dependencies. While Ninghsia was part of Inner Mongolia and Sinkiang is the homeland of the Turkic peoples, Chinghai forms a transitional area between the Tibetans and Mongols on the southwest and northeast as well as between the Chinese and Uighurs in the southeast and northwest repsectively. Although these borderlands were first brought under China's political control during the Han Dynasty at the beginning of the Christian Era, their political ties to China were not consolidated until recently.

In order to check Tzarist Russia's aggression towards Chinese Turkestan (Sinkiang) after her occupation of the Ili valley, China sent an expedition under General Tso Tsung-t'ang in 1871 to reconquer the region and to make it a province under the name of Sinkiang (literally "New Dominion") in 1881.

In view of Russia's continued southward encroachment from Siberia upon Outer Mongolia and Britain's from India northward to Tibet during the Chinese Revolution at the end of the Manchu Dynasty in 1910-1912, China carved Ninghsia out of Inner Mongolia and Chinghai out of greater Tibet, thereby creating two special districts with Yin-chuan and Hsi-ning as their centers under the provincial administration of Kansu in 1913. By 1928, they were made into two separate provinces. However, quite unexpectedly, following the formation of the Inner Mongolian Autonomy, the province of Ninghsia was abolished and has been added to Kansu province in 1955. (In May 1956 the Alashan and Edsingol regions have been detached from Kansu province and incorporated into the Inner Mongolian Autonomous Region. Precise boundary demarcations are not yet known.) Although the political control over these frontier dependencies of Sinkiang, Chinhai, and Ninghsia has been strengthened gradually by the subsequent changes of their administrative status in relation to China, they still remain as "pale" areas in the distribution of Chinese population and culture. That is, the inhabitants of these borderlands are essentially ethnic minority peoples such as Mongols, Tibetans, Uighurs, Monguors, Khirgiz, Kazakhs, etc. They are non-han Chinese peoples with an increasing touch of Chinese cultural influence and an increasing number of Chinese elements among the various native groups.

The annexation of these frontier territories to China has brought about an artificial connection between the Chinese and the non-Han Chinese minority peoples, both nomads and settlers. Until now, the natives do not seem to have been influenced much by administrative unity. Not much sympathy is exchanged between the Chinese and Lamaist Tibetan or Mongol; even less

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Major Regions	Population (1953 Census)
Southwest China	98,193,000
Northwest China	35,358,000

In the distribution of population densities, the Northwest is not comparable with other major regions except Tibet and the Inner Mongolian Autonomous Region as the following indicates:

Major Regions	Average Density per Sq. Mi.
Northwest	28.6
North	623.0
Northeast	214.0
Central and South	400.0
Southwest	222.0
Tibet & Shangtu Area	3.0
IMAR	17.0
Whole country	160.0

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• 162 Of the 35.3 million people of the Northwest, 28.8 million are found in the provinces of Shensi and Kansu, only 6.5 million in Chinghai and Sinkiang. This contrast between the true Han-Chinese occupied eastern part and the multi-minority peopled western portion is sufficient to portray the unevenness of the population distribution. It becomes even more obvious when
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131 this distribution is expressed in ferms of the size of the land
161 occupied. Shensi and Kansu, including Ninghsia, have an area of 313,801 square miles which gives an average density of ninety-one persons per square mile, while Chinghai and Sinkiang have an area of 1,010,000 square miles with a density of 6.5
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131 per square mile. The density of the eastern portion without
161 Ninghsia would be increased to 126 persons per square mile, for Ninghsia has at most 800,000 people in an area of about 91,500 square miles. However, the larger density of Shensi and Kansu without Ninghsia is still below the average of the country.

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161 Broadly speaking, apart from the general uneven distribution between the eastern and western parts of the region, their
241 distribution displays a special pattern. To the southeast of Nan-shan and Alashan mountain ranges and within the mid-drainage of the Yellow River and the Han-chung Basin, people are concentrated in the fertile valley plains where irrigation is possible, and also in the terrace dry lands of the Liu-pan hills where the annual rainfall is generally below fifteen but above ten inches which, though hardly adequate, is sufficient for growing millet, kaoliang, and even some spring wheat. Population
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161 is spread out more evenly in large expanses such as the Han-
133 chung Basin, Wei-ho valley plain, and around Lanchou, a confluent basin where the Tatung, Huang-shui and T'ao-ho converge on the Yellow River, or in long stretches as in southeast Ninghsia between the Alashan Range and the Yellow River course.

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162 Chinghai: The total population of Chinghai province is just over one and a half million. Althoug it is the smallest in number it is the most varied in composition, and it is the most unevenly distributed. About two thirds of the total population live in the few counties of the Hsi-ning district along the Huang-shui (Hsi-ning-ho) and Ta-tung and the main upper Yellow River in the eastern part of the province. These counties originally belonged to Kansu and were added to Chinghai when the province was formed in 1928. The remaining third is widely scattered. As a result of the territorial shift in provincial administration, the population of Chinghai is predominantly Chinese. The Chinese and Dungans plus some Moslems (Salars) are distributed mainly in the eastern portion of the province. According to a questionable report some 25,000 Salars have recently moved from Sinkiang into the province of Chinghai. Also a small group of Kazakh have recently migrated into Chinghai. Some of them are found in the extreme Northwestern part of the province, bordering Sinkiang.

The next important elements are the "Fan" or Tibetans and Mongols. The Tibetan "Fan" are found in the higher parts of the province, such as the Nan-shan Mountain Belt in the north and the Ta-chi-shih massif in the southeast and Yu-shu district, or open plateau areas south of the Baian Khara divide, drained by the upper Yangtze River. The Mongols, Monguors (Tu-jen) and Oirats are found essentially in the upland basins of Tsaidam and Koko Nor.

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• 162 Sinkiang: Sinkiang is the largest province in size, covering one sixth of the country-s total area. It is twelve times larger than the province of Hopei. It has the smallest population among all the provinces except Chinghai . Apart from the north and southwest part of the Dzungarian Basin and the Ili Valley where they are more evenly spread, the people are concentrated in isolated clusters of oases scattered around the Takla Makan Desert in the Tarim Basin. The main portion of the population of Kashgaria or the Tarim Basin is concentrated in these oases at the edge of the desert and along the foot of the encircling mountains. The valleys of the surrounding mountains are occupied by nomads and semi-settled natives leading a pastoral life.

The composition of the 4.8 million population of Sinkiang is most complicated. Sinkiang is known as a "Natural Museum of Ethnology of the World." Here one finds Chinese, Manchus, Mongols, Turks, as well as some Indo-Europeans living side by side. As Pevtsov has said: "From the ethnological point of view the natives of Kashgaria resemble a mixture of ancient Aryans of the Iranian branch with Turco-Mongols. By religion they are [illegible] Moslems; they are very friendly toward foreigners.

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[illegible]

[162] [181] The Kashgarian population is known as gentle, good natured, honest, and of unusual hospitality." (Pevtsov, M.V : Puteshestvie V Kashgariiu i Kun-lun, Journey to Kashgaria and Kun-lun, P. 53).

Out of the 4.8 million population, the Turkic people constitute by far the largest group in number. They amount to 3.7 million and include the Uighurs or Eastern Turks, Taranchi, Uzbeks, Kazakhs, Kirghiz and Tatars. The Uighurs are the largest, numbering 3.6 million. They are distributed mainly around the Tarim Basin. The Mongols are the second largest including the Olöts, Torguts, Khoshuts, Chahar, Urianghai, a mixture between Turkic and Mongols or rather Mongolized Turks. There are over 300,000 Kazaks and over 70,000 Kirghiz. They are distributed mostly in the north and south Dzungarian Basin respectively.

The Chinese and Dungans form the third largest group with a total of over 300,000 of which two thirds are Chinese. (Not counting the newly arrived large number of the Chinese Armed Forces). The small number of pure Chinese consist of officials, merchants, and colonists. They are distributed mainly in southern Dzungaria and the Ili Valley. They are on the increase as a result of the intensified economic development of the province. The Manchus are small in number with a total of about 5,000 consisting of Solons and Sibos. They represent the remnants of the old Manchu guards and officials. Both the Chinese and Manchus are found largely in the big towns north of the Tien-shan and in the Ili Valley, except Hami which lies south of the "Celestial Mountain" Range.

Chinese colonists in Sinkiang, even though small in numbers, exhibit a rather variegated pattern. There are the soldiers who came into the region during the campaigns of Tso Tsung-t'ang and of whom many remained first in military colonies (tun-t'ien) and later as free settlers. They were mostly from Hunan province and Hunan Chinese were for a time so conspicuous in the region that Sinkiang has been referred to as "Little Hunan." Petty merchants who followed Tso's bandwagon were mostly from Peking and Tientsin and again many of them stayed and expanded their businesses after the campaign was over. Among these, down to the present, Sinkiang is referred to as the Great Western Camp. Later autocratic governors such as Yang Tseng-hsin and Sheng Shih-ts'ai drew their fellow provincials into the region. The most recent [167] wave of settlers however came from the provinces of Kansu, Shensi, Shansi, and Szechwan, most of them driven by famines; a poor lot altogether, trying to forget the vicissitudes of life by indulging in opium. A sprinkling of Chinese from Manchuria can also be found in Sinkiang, remnants of the evacuated armies of

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162 the Ma Chan-shan and other leaders of resistance against the Japanese aggression in Manchuria (See Northeast, History).

The Indo-Europeans are essentially Russians who number about 15,000, and another 9,000 are Tajiks (Sari Kolis or Iranians). They are found mainly in the large towns of Kashgar, Yarkand, Urumchi, Chuguchak, Kuldja, Khotan, Keriya, and Qomul.

N 2. Distribution by Occupation

162 In general, the Northwest is mainly agricultural, and pastoralism prevails in the higher and colder parts of the country. The Chinese and Dungans are essentially agriculturalists with some engaged in trade and industry, besides working as official administrators and soldiers. They live in villages and towns. Among the Turkic people, the Uighurs, (who are commonly called the "Ch'an-t'ou" or "Turan-heads" by the Chinese and to the Russians are the "Sarts" and the Taranchi), are oasis-dwellers, engaged largely in horticulture, animal husbandry and handicraft. The Uzbeks are city dwellers engaged in business and handicraft.

S In regard to the occupation of the people living in Southern
162 Sinkiang, Pevtsov said: "Population of Kashgaria (Tarim Basin) is close to 2,000,000 people. The people are divided into three groups: the settled people , the shepherds and the nomads. The settled population amounts to 1,800,000 people; they inhabit the areas surrounding the desert or the oases. The nomads and the shepherds are not more than 200,000. They occupy the mountainous areas of the encircling mountains." (Pevtsov, M. V.: Puteshestvie V Kashgariiu i Kun-lun, p. 52).

N The Mongols are pastoralists, or semi-nomadic as are
162 the Kazakhs and Kirghiz in Dzungaria and most of them live in the Tsaidam Basin of Chinghai and Hsi-t'ao or Alashan Desert or former Ninghsia province.

S The Manchus of Sinkiang, like the Chinese, are city dwellers.
[162] They are found mainly in Dzungaria and the Ili Valley of north Sinkiang. They are largely merchants and traders - middlemen between the Russians and the Turkic people.

The Tibetans are engaged mainly in mixed farming, animal husbandry and some agriculture, raising some hardy crops for their own use, besides rearing yaks, cattle, some sheep and goats.

Both the old Russian residents and the newly arrived refugees are mainly technical laborers - small artisans, such as electricians, miners, road construction crews, car drivers, etc.

The Tajiks lead a semi-settled and pastoral life.

000 3. Distribution of the Urban Centers (See Table XV) Z A

E. Population Problems

1, [See p. 137--Analyst]
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642 668 177 it was announced that altogether 1,000 officials from the same offices (the majority of them Party and Youth Corps members of whom one tenth are higher officials), will be transferred to Sinkiang to serve in the Regional County and Ch'ü offices and in the Economic Projects. (People's Daily, August 21, 1955).

The politico-economical development of Sinkiang follows the same pattern as that of the interior of China. All the detailed facts of using Chinese in party meetings, introducing a new currency in place of Sinkiang currency, etc., show that Autonomous Sinkiang is an integral part of China. The sufferers in the whole process are the aboriginal inhabitants of Sinkiang for they are expected to make the greatest sacrifices, greater even than those of the population of the rest of China, for the economic and military strengthening of the Communist world.

668 631 179 162 At the beginning of the new regime in 1949, Sinkiang was called (as it had been under the Nationalist Government) a province - divided into ten special districts and these were subdivided into seventy-nine counties. In 1954, Five Autonomous "Chou" were established. Four of them were established in July, 1954. They contain three counties each, while the former special Districts contained, on an average, ten counties each. The population of three of these Autonomous "Chou" is 57,000 , 98,000 and 135,000. Three of the Autonomous "Chou" were Mongolian and the other two were Moslem. In November, 1954, the largest Autonomous "Chou" was established in the Ili Valley, called the Ili Kazakh Autonomous Area with a population of 70,000 (P.D. December 6, 1954, or NCNA December 2, 1954).

On September 20, 1955, it was stated that the Sinkiang Uighur Autonomous Region was to replace "Sinkiang Province." It was also announced that the establishment of the smaller Autonomous "Chou" within Sinkiang had now been concluded with the establishment of five Autonomous Chou and six Autonomous Counties (Kuang-ming jih-pao, September 14, 1955).

In fact, however, the population in these Autonomous Chou and Autonomous Counties does not exceed 500,000, which is less than one tenth of the total population of Sinkiang which is officially set at 4,780,000 people. (Kuang-ming jih-pao, September 15, 1955). Thus the extension of autonomous rule is limited - a sign that the erection of the Sinkiang Uighur Autonomous Area itself has only a token significance in spite of the fact that the Uighurs number 3.6 million constituting seventy to eighty percent of the total population of the province.

631 131 668 177 The Sinkiang Uighur Autonomous Region is not an easily accessible area. In the past, its geographical isolation has been aggravated by the seclusion policy of the Communist regime for

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TABLE XIII. Population Increase of the Northwestern Provinces.

Province	Population (1946 Nanking Govt.)	Population (1953 C.P. Census)	Differential Increase
Shensi	9,956,055	15,881,281	5,925,226
Kansu	6,528,726)		
Ninghsia	721,518)	12,928,102	5,677,858
Chinghai	1,384,956	1,676,534	291,578
Sinkiang	3,730,051	4,873,608	1,143,557
	22,321,306	35,359,525	13,038,219

TABLE XIV. Distribution of Population by Provinces, and Their Average Densities

Province	Population (1953 census)	Area in sq. mi.	Density
Shensi	15,881,281	72,618	219
Kansu (incl. Ninghsia)	12,928,102	241,183	54
Chinghai	1,676,534	257,553	7
Sinkiang	4,873,608	660,805	7
TOTAL	35,359,525	1,232,159	28.6

1: Washington S-4 (no date) 1956 AF13 Northwest China AF13
Sinkiang All

1: Washington S-4 (no date) 1956 AF13 Northwest China AF13
Sinkiang All

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TABLE XV. Distribution of the Urban Centers

Province	Cities	Approx. Population	General Remarks
Shensi	Sian	560,000 (1951)	Administrative & Industrial Center
	Nan-cheng(Han-cheng)	50,000 (1951)	Commercial
	T'ung-kuan	10,000 (1951)	Strategic
Kansu	Lan-chow (Kao-lan)	150,000 (1951)	Adm. & Trade Center
	Yin-chuan (Ninghsia)	80,000 (1951)	Capital of former Ninghsia Province
	Hsia-ho (Labrang)	5,000	Lamasery; religious center
Chinghai	Hsi-ning	50,000 (1951)	Admin. & Trade Center
Sinkiang	Urumchi (Tihua)	80,000 (1951)	Capital, strategic, com'l. & industrial center
	Chitai (Ku-cheng-tze)	30,000 (1931)	Wool Trade center
	Kuldja (I-ning)	30,000 (1931)	Com'l. center, built by Chinese 1762
	Turfan	100,000 (1931)	Com'l. center
	Kashgar (Shu-fu)	80,000	Industrial & com'l. center.

SN 121 197 563 I. Introduction

Linguistic principles, rather than racial aspects, are used as the standard for the division and description of the various ethnic groups of the Northwest. The Communists also use a linguistic division in their census. It would be impossible to deal with many of these minorities in terms of race, since most represent racial mixtures, e.g. the New-Uighurs, the Mongols, the Monguors, etc.

SN 635 161 The Northwest Region includes the four former provinces of

(1) Sinkiang with a total population of 4,873,608
(2) Kansu with a total population of 12,938,102
(3) Chinghai with a total population of 1,676,534
(4) Shensi with a total population of 15,881,281 (according to 1953 census).

(Although Shensi is included in the Northwest region it has not been considered in the following pages, since it has an exclusively Chinese population.)

S 162 A. The Ethnic Groups of Sinkiang

1. The Turkic peoples

The main racial group in the former Chinese province Sinkiang is Turkic and is composed of the following tribes:

1) New Uighur (or Eastern Turks)	3,600,000 people
2) Kazakhs	300,000 "
3) Kirghiz	70,000 "
4) Taranchi	43,000 "
5) Uzbeks	8,000 "
6) Tatars	5,000 "
	3,426,000

S 114 It should be noted that the Taranchi are listed separately in Communist sources although they are in no way different from the New Uighur. Taranchi means "inhabitant of the country" in contrast to the New Uighurs seventy per cent of whom live in towns and cities.

2. The Chinese Peoples

In terms of the population figures, the second racial group is Chinese:

1) Chinese	about 210,000 people
2) Dungans	about 100,000 " (Chinese Moslems, whose total figure for China as a whole is 3,599,350)

3. The Mongols

The third racial group is composed of Mongols who consist of the following tribes:

1) Öläts	15,000 people
2) Torguts	18,000 "
3) Khoshuts	21,000 "
4) Chahar	8,000 "

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5) Urianghai 4,000 people

4. The Indo-Europeans

The remainder are Indo-Europeans and are in two groups:

1) Russians about 14-15,000 people
2) Tajiks about 9,000 " (also called Sarikolis or simply Iranians)

5. The Manchus

The Manchus, with the subgroups Solons and Sibos, are a recently extinct racial group. They merged with neighbouring Turks or Chinese or were absorbed by them. They forgot their own language about 40 or 50 years ago. The main group, consisting of about 10,000 persons, used to live in the Ili valley and the town of Ili. The present regime still constantly lists these three groups.

6. Summary of population

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Number	Group	No. of people in thousands	Areas in which they live
1	New Uighur	3,000	In the area of Kashgar, Yarkend, Khotan, Cherchen, Aksu, Kucha, Kuldja, Turfan, Barkul, Hami, Chuguchak.
2	Kazakhs	300	Along the Tekes River and Kunger River, in the area of Chuguchak, on the border of Sinkiang, and Kazakhstan, on the border of Outer Mongolia and Sinkiang.
3	Kirghiz	70	On the border of Sinkiang and Kirghizistan, between the area of Tekes River, the mountains north of Aksu, Uch-Turfan, Yanigshahar, Tashkurgan.
4	Taranchi	43	In the Ili region.
5	Uzbeks	8	Mostly living in cities, especially in Kashgar, Yarkend, Kuldja and Chuguchak.
6	Tatars	5	Exclusively living in the cities of Yuldus, Urumchi, Kuldja and Chuguchak.

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7	Chinese	210	scattered all over Sinkiang, the bulk being in the triangle of Charchlike, Hami and Kuldja
8	Dungans	100	the same as No. 7
9	Olots	15	on the Tekes River and Kashr.
10	Torguts	18	in the Tien-Shan between Kuldja and Karashar, on the tributaries of the Black Irtysh
11	Khoshuts	21	in the Altai in the area of Chuguchak and along the Yuldus River
12	Chakhar	8	in the Borokhoro mountains
13	Urianghai	4	in the Altai, in the area of Chuguchak
14	Russians	15 - 16	live in the cities only, mainly in Kashgar, Yarkend, Urumchi, Chuguchak, Kuldja, Guma, Khotan, Keriya and Qumul
15	Tajiks	9	the main bulk lives at the Sinkiang-Afghanistan border, especially in the towns of Ktash Qurghan and Yanighissar

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B. The Ethnic Groups of Kansu

The main racial group in the province of Kansu is the Chinese who number more than twelve million. Other ethnic groups are the Mongours (Mongols), the Turks (Salars and Sarigh-Uighurs), and finally the Tibetans.

Number	Group	Number of people in thousands	Areas in which they live
1	Chinese	10,500	everywhere within the province

S N 191 tains, like the Kazakhs and Kirghiz, are definitely not bilingual. Among a few of them though, Russian is known.

A few of the sedentary Tibetans of the Chinghai area acquired Chinese as a second language. The Chinese Moslems learn Arabian to a very limited extent; otherwise they speak only Chinese. The official policy in regard to language education among the minorities makes the study of Chinese obligatory as a second language.

S 197 162 Besides the approximately 3 million speakers of Eastern Turkish, there are about 300,000 Kazakhs, about 70,000 Kirghiz and about 5,000 - 7,000 Uzbeks who also speak Turkic dialects. The population figures of the Salars and Sarigh-Uighur are unknown but there are only a few thousand individuals.

Besides those people, we find about 60,000 Mongols who live in Sinkiang and who speak a Western Mongolian language. We refer to this language as Kalmuck.

S 563 Many sources report that Manchus and Tungus live in Sinkiang, but in reality they became extinct 30 years ago. When S [191] the Altaist John Ramstedt visited them before the First World War, only very few older individuals were stillliving. The younger generation already spoke Turkish.

S [177] [197] Some 15,000 Tajiks living at the Sinkiang Russian border have become gradually Turkified. The Tajiks speak an Iranian language closely related to Persian.

S [167] The approximate number of Chinese-speaking people is about 300,000. It is well known that thousands of Russians migrated to Sinkiang since the revolution of 1917. Although it is impossible to get the present Russian census figure, a total number of 25,000 cannot be regarded as too high.

S N 212 The Arabic script is used by the New Uighurs, Kazakhs, Kirghiz, Uzbeks, Tatars, Salars, and Tajiks, while the Sarigh Uighurs of Kansu use the Tibetan script, having abandoned their old Uighur script during the XVIIIth century. According to the newly printed political pamphlets in Kazakh and Uighur, some modifications now occur in regard to diacritical marks; e.g. Kazakh writes for the vowel "o" the Arabic ۋ while Uighur writes ۆ the Arabic, or Kazakh uses for the vowel "a" the Arabic letter ا while Uighur writes it the following way ئا

The Mongolian script is used by the Ölöts, Torguts, the Alashan-Mongols, the Chahars and Uriangkhai.

The Chinese Moslems use both the Chinese and the Arabic scripts, although the latter usage is more or less confined to religious purposes.

S N 592 593 over the members of the household. Full obedience and respect is expected from the children, who are obliged to take care of their parents when the latter reach old age.

S N 595 779 Islam allows a man to have more than one wife. The truly religious person will not exceed four wives.

S N 779 829 Islam grew in a tribal society and retained many of the loyalty concepts relating to the tribes. After his own family, a man owes loyalty to his tribe. This attitude is strongly reflected in the religious writings. As Islam spread, these concepts were carried to societies, other than those residing in the Arabian Peninsula.

II. The Sedentary Moslems of Sinkiang

A. Family Organization

S 121 592 In this discussion the concept of family refers to a unit consisting of members related to each other by blood, marriage or adoption and having a common budget and common property. Persons remaining in the family and those temporarily absent are included. Servants or relatives temporarily visiting with the family are considered members of the household, but not members of the family unit.

S 592 563 Among the Turkic-Moslems of Sinkiang the family consists of a man, his wife or wives, and their unmarried children. In some cases it may also include their divorced or widowed daughters. Occasionally the married sons stay with their family for a short period. Each family unit occupies its own separate house. One may have a few households to take care of, in the case that one has more than one wife. Polygamy is permitted according to Islamic law. However, the majority of the men and particularly the peasants, cannot afford to keep more than one wife at a time. Wealthier people and well-to-do travelling merchants often have more than one household. Each wife is usually kept in a different section of town, or in different towns altogether (this is the case when the husbands are merchants and officials who travel to a great extent). The familiar harem of other Moslem countries hardly exists as such in Sinkiang. The individualism of the women, the freedom allowed to them and their jealous nature and temperament make it impossible for a man to keep more than one wife under the same roof. This factor complicates the nature of the nuclear structure of the family, and sometimes results in one man's having similar obligations to more than one household.

S 595 563 [562] [152]

S 563 [162] [587] Families usually are large, regardless of their wealth or poverty. It is considered a disgrace for a woman not to have many children. This is one reason why a man often prefers to marry a divorced woman with child (a son preferably), who has already proved her ability to bear children.

563 whether he is going to take all the children, only the boys, or none
586 at all. If the wife has to take care of the sons, the husband is required to pay toward their maintenance.

563 The weakness of their position and the looseness of the marriage
369 tie undoubtedly bear hard on the women in towns, who have no sec ir-
586 ity in their home life. They are subject to divorce at any time, and then may be left with no proper alimony to take care of their needs. The men are given great freedom to act according to whim. Cases are frequent where husbands have legally deserted wives, leaving them with one or more children to look after and insufficient or no maintenance. Conditions are better in the country; but even in towns the position of women is somewhat better than in most other Moslem societies.

III. Nomadic Moslems of Sinkiang

A. Family Organization

121 59 182 563 184 Among the nomadic Turkic Moslems of the Northwest the pattern of family organization is somewhat similar to that of the sedentary Turks, with two major distinctions; (a) there is an element of stability in the family institution of the nomads, in spite of the existent facility for dissolving marriages and contracting new ones, and (b) the influence of Islam is not nearly as strong as it is among the sedentary peoples. These differences are manifested in all aspects of family life, including its nuclear structure. The family unit consists of a man, his wife, and their unmarried
563 children. Cases of divorce and temporary separations are much
586 more rare than among the sedentary Moslems, and consequently
184 the divorcee or separated daughter that often belongs to the sedentary family is absent in the nomadic family. Each family occupies
563 its own tent. The tents of the married sons generally are close
592 to their parents' tent, and close contact between the various house-
342 holds is maintained.

563 592 In size, nomadic families equal those of the sedentary popu-
lation. Many children, especially sons, are considered a manifestation of God's blessings. Due to the way of life and dependency
• [162] [184] on economic cooperation the relationships within the family are maintained on a much closer basis. The wife shares much more actively in the economic burden. She takes care of the house, milks the animals, utilizes their products in many different ways (milk products, hides, wool, etc.). The husband's life is less burdened by economic tasks: taking care of the cattle, guarding them, setting the camps, selling, bargaining and hunting. The
[593] relationship between husband and wife is not as greatly influenced by the edicts of Islam. The women are less subject to the complete authority and mercy of their husbands, and to limited social contacts.

000 before his father-in-law, it must be as a stranger. At this
563 stage, if the bride has proved to be unfaithful, the boy's father
586 may demand the bride price back and break off the marriage.

563 When the tent is finished, the bridegroom takes it and his
591 bride to his own home. If, after one year, the bride finds her
586 married life unsatisfactory, her father may return the bride price to her husband and the couple is divorced.

4. Work and leisure

563 General work around the tent is done entirely by women. The
462 women are strong, healthy, and energetic workers. They not
181 only do the housework, but they also milk the yaks, sheep, cows and goats, weave rugs, make rope and build and pitch the tents. Men, though strong and able to endure great hardships, incline
[517] toward indolence. They like to play the guitar far into the night.
[534] Nevertheless, they also have work to do. They cultivate the barley fields and look after the safety of the flocks and herds on the steep mountainsides.

563 The Kirghiz are sports-minded. Their most common game is
526 baiga, in which the carcass of a sheep or goat is the object of contention. Forty or fifty contestants, mounted on strong horses, strive for possession of the carcass. It is every man for himself. One man dashes forward with the carcass and the others pursue him, trying to tear it away from him. If he is unhorsed, by fair means or foul, he must yield up the trophy. A fast, furious, dangerous game, the Kirghiz love it. In it they display their remarkable horsemanship.

563 The Kirghiz love music and dancing. Only the men dance. The
535 music is provided by a dulcimer, a native banjo and a drum, and
534 much form and ceremony are involved in the dance.

D. The New Uighurs

563 1. The people

The New Uighurs are also called the Eastern Turks. They
[162] comprise about seventy per cent of the population in the southern
[131] part of Sinkiang Province, and some live north of the Tienshan Mountains wherever the soil is fit for agriculture. They are a farming people.

563 The New Uighurs are noted for their gentle character, their
181 honesty, hospitality and complaisance. Criminal offenses among them are very rare; they look upon such crimes as murder,
[694] arson and robbery with a sort of horror. Their houses are never
[342] locked, and their grain is stored in outside repositories.
[251] They are a people who love to make music. Their most com-
[534] mon instruments are the dotou, a two-stringed guitar, a six-stringed mandolin and the tambourine. Boys and young men sing
563 wherever they go, and there are singing beggars and wandering
533 minstrels. The people have love songs, ballads, comic ditties,

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The plan was to enforce four years of compulsory education in lower elementary schools, and a great effort was made to establish new schools in all the major centers of the nationalities. In Sinkiang, however, this development had not yet superseded the importance of the mosque schools. Figures (for 1941) on the number of schools and on school attendance are as follows:

Table 1

No. of Schools and Students in Sinkiang, 1941*

	Schools	Students		
		Male	Female	Total
Chinese Public Schools	236	9,461	1,979	11,430
Mosque Schools	1152	62,198	12,982	75,180
Total	1,388	71,659	14,961	86,610

* (Hsü Ch'ung-hao, Hsin-chiang chih-lüeh, 1944, pp. 232-233.)

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According to another source, the schools were mostly established and operated by the cultural associations of various nationalities in Sinkiang. These cultural associations maintain offices in most of the cities of Sinkiang, with headquarters in Urumchi. They were supported by the ahungs, the village head men, living buddhas, princes and native chieftains, and they had a greater influence upon the promotion of education in Sinkiang than the provincial bureau of education. The number of schools operated by these cultural associations and the number of students enrolled in the schools in the year 1938 were as follows:

Table 2

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Schools Operated by Cultural Associations in Sinkiang, 1938*

	Schools	Students
Uighur Cultural Associations	1,540	89,804
Kazakh Cultural Associations	275	14,322
Moslem Cultural Associations	1	44
Mongolian Cultural Associations	24	917
Total	1,840	105,087

*(Ch'en Chi-ying, Hsin-chiang Niao-k'an, Changsha, 1941, p. 36f.)

The Uzbeks, Tatars and Kuei-hua (White Russians) also have cultural associations which operate schools. Statistics about them, however, are not available. It is possible that there is a

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Table 5
Primary Education in the Northwest in 1945

Province	Complete primary schools	Proportion to Hsiang and Chen	Junior primary schools	Proportion to pao	Total schools	Students Children	Students Adult
Shensi	1,137	1.2 school to 1 Hsiang or Chen	12,591	1.77 school to 1 pao	13,979*	852,237	512,519
Kansu	821		6,551	2 schools for 3 pao	7,372	398,260	173,133
Ninghsia	86	3 schools for 5 Hsiang or Chen	357	2 schools for 5 pao	443	36,509	16,754
Chinghai	195	.83 school for 1 Hsiang or Chen	752	.78 school for 1 pao	947	51,535	33,112
Sinkiang	2[illegible]	1 school for 6 Hsiang or Chen**	677	1 school for 4 pao**	2,694**	298,600	45,500

* Including provincial, private and other schools.
** Including 1,515 private schools.
(Ministry of Education: The Second Educational Year Book, 1948.)

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Table 7

Development of Nationality Education in Sinkiang, 1952-1957

	Secondary Schools		Elementary Schools	
	No. of Schools	No. of Students	No. of Schools	No. of Students
1952 (Report by Saifuddin in Hsin-hua Yüeh-pao 1955, No. 8, p. 118)	41*	14,874	1,800	331,870
January 1953 (Report by Burkhan, Sinkiang jih-pao, Jan. 1, 1953)	63	63.5% more than pre-1949	1,700=41% more than pre-1949	58% more than pre-1949
July 1953 (JMJP, July 3, 1953)	51	20,000=100% more than pre-1949		
1953 (JMJP, May 22, 1954)	60	23,000		
1st half 1955 (Report by Burkhan, Hsin-hua Yüeh-pao 1955, No. 11, p. 33)		28,353=almost 200% more than pre-1949		366,637=76% more than pre-1949
1957 (Plan)	77**	48,196	2,198	428,180

* Including one professional school with 557 students.

** Including three professional schools and eight normal schools.

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fication of a non-Moslem is not likely to be a very spontaneous movement on the part of the Turkic people, nor is it conceivable that they "deeply love and warmly support the Central People's Government." To most of them it is a remote government in a foreign country - China - to which most of them have never been, and it is very difficult for them to visualize it as the government to whom they owe supreme allegiance.

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Direct authority is represented by the local government bodies. Although composed of many Chinese officials, the representatives of the local population fill prominent positions in the local government also. There is a certain amount of pride felt by the local people owing to the fact that some of the important leaders are Turkic Moslems, who have achieved a position of importance in the government. It is quite likely that leaders like Burkhan and Saifuddin are quite popular among the Turks of Sinkiang. The Turkic refugees abroad and the strongly nationalistic-minded ones who still are in Sinkiang, look at these leaders participating in the Chinese Communist regime as traitors cooperating with the oppressive powers, rather than national heroes.

II. The Mongols of the Northwest

A. Introductory Remarks

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Northwest China is the arena for some 150,000 Mongolian herdsmen. Although uniform in respect to their Buddhistic-nomadic culture and language (with the exception of the Monguors who speak a Mongolian-Tibetan mixed dialect) they do not constitute a political or areal unit, living as they do thousands of miles apart, in the northeastern area of Sinkiang, around the Tsaidam swamps area, in the Edzingol area, in the northern part of Kansu and even in some enclaves in Shensi. Since Chingis Khan, they have never constituted a political unit, although Legdan Khan united the major parts of them into a short-lived empire (see Historical Setting).

The reason for this lack of unity is first and above all, the fact that the Mongols of the Northwest area are outnumbered by Chinese (30 million) and Turks (4 million). The second reason is the treatment by the Manchus who shifted the Mongol banners from place to place in connection with the Manchu, Sibo, and Solon banners, who constituted the main and more reliable garrisons in the frontier area. The reliability of the Mongolian garrisons was partly due to the policy toward the banner and tribal leaders who were made wang (king) or nobles of various ranks.

B. Views of the People with Respect to their own Country

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The average Mongol of the Northwest is fully aware of the fact that he belongs to a minority and that all he possesses are his

Table 2

NATIONAL MINORITY CADRES TRAINED IN THE NORTHWEST

Sinkiang			
Veterans of the Ili Revolt			17,000
Graduates of 25 training classes in 1950			3,600
Graduates of the training classes in 1951			1,200
Graduates of the Sinkiang Sub-bureau cadre school in 1951, 1044, 84 per cent were natives			877
Graduates of the Sinkiang Nationality College, 1953			1,700
Educational Cadres, from Sinkiang Cadre School			4,355
Graduates of the training classes in 1954			200
Graduates of the Provincial Government Cadre School			296
Cadres promoted from activists			
In 197 hsiang	308		
In Ili, Kashgar and Yarkand	934		
In Bavenkara NAA	80		
In Qizil Su Kolkhoz NAA	1,100		2,422
Total	2,422		
Total			31,650
Ninghsia, summer 1954,			2,300
Kansu, Graduates of the Lanchou Nationality College, 1950-54			2,500
Chinghai			
Number as of summer, 1954		3,471	
Cadres promoted from activirts			
Yu-shu Tibetan NAA	250		
Huang-nan Tibetan NAA	258		
Hai-pei Tibetan NAA	302		
Mongol-Tibetan-Kazakh NAA	340		
Shun-hua Salar NAA	190		
Total	1,340	1,340	
Total		4,811	4,811
Shensi, Graduates of the Northwest Nationality College at Sian, 1950-54			2,543
GRAND TOTAL FOR THE NORTHWEST			43,834

This figure, 43,834, is not far from the figure of "over 40,000 cadres of national minorities" cited by Wang Feng, chairman of the Commission of Nationality Affairs of the Northwest Military and Administrative Council and director of the Department of United Front Work of the Northwest Bureau of the Chinese Communist Party in December, 1953 (NCNA, January 6, 1954).

As to the total number of cadres in the Northwest, it is necessary to deduce from the statistics given in the Communist press to obtain an estimate. In September, 1955, Burkhan, governor of Sinkiang, claimed that there were 36,000 national minority

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cadres in the province (JMJP September 24, 1955), but this appeared to be an exaggeration, for an article in the Kuang-ming jih-pao, (by Chang Hung, on September 30, 1955), stated that the number of minority cadres in Sinkiang was 34,400, and that they made up 66.9 per cent of all the cadres in the then province. The total, therefore, comes to 51,543. In Kansu, the total number of cadres up to the end of 1953 was 12,361. In Chinghai, the 3,471 national minority cadres made up 40 per cent of the total number of cadres, so that the total number would be about 8,500.

Early in 1950, Hsi Chung-hsün, vice-chairman of the Northwest Military and Administrative Council, stated that there were 50,000 underground cadres plus 200,000 cadres in the People's Liberation Army, or a total of 250,000. Later in the year, it was stated that over 10,000 students and former government functionaries were undergoing reform in the Northwest Cadre Training School, and that 6,000 of them were from the national minorities. A large number of these cadres were purged in 1952-53, but their ranks were filled by graduates from the training schools and colleges. The Northwest Cadre School at Sian, graduated 2,200 in the years 1949-53 and the Northwest Revolutionary University, also at Sian, graduated a total of 12,000 in the period from 1950 to 1953.

Simultaneous with the process of drawing men from schools and government offices into the special training classes, nationality colleges and cadre schools for training non-Chinese cadres were also assigned jobs in lower levels of the governments so that they could receive practical experience in the administration and also to bear the brunt of contact with local inhabitants. By fall of 1950, there were about 4,400 native cadres employed in local government agencies, half of whom held offices above the level of hsiang. By spring of 1951, according to incomplete figures, the number of national minority cadres in government increased to 22,000, distributed in the five Northwest provinces as follows, (NCNA, May 13, 1951):

Sinkiang	17,000
Chinghai	2,000
Kansu	1,976
Ninghsia	1,050
Sian Municipality	40

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The 17,000 administrative personnel in Sinkiang were the same veteran cadres who took part in the 1944 Ili Revolt and who were organized into the Sinkiang People's Democratic League headed by Saifuddin (JMJP, June 6, 1952; also statement of Wang Feng, December 29, 1951). It was also claimed that seventy to eighty per cent of the personnel in the magistrates' offices in the 80 counties of Sinkiang were native cadres. By the end of 1951, the number of national minority cadres employed in government work

in the Northwest reached the highwater mark of 27,000 (NCNA January 8, 1952).

A large number of the cadres were sent out directly from training schools to low-ranking positions in the people's governments. Up to the summer of 1953 the Northwest Revolutionary University at Sian placed over 12,000 of its graduates in government service, the Northwest Nationality College 2,573, the Lanchou Nationality College 2,500, and the Northwest Cadre School 2,200. The areas of concentration in Sinkiang were the Ili and Kashgar Administrative Districts and three counties in Yarkand which had 6,907 native cadres employed as directors of departments, section chiefs, and heads of counties and ch'ü (districts).

B. Demoralization and Conflict of the Cadres

A compelling reason for the large-scale induction of cadres, both Chinese and from the national minorities, was not only because of the small number of veteran cadres, but also because these old cadres were no longer considered trustworthy and useful by the authorities. However, the authorities soon found that the new cadres were not any better and their absorption only heightened the conflict within the ranks of the cadres. The defects of the cadres were repeatedly pointed out in the series of conferences convened by the Department of United Front Work of the Northwest Bureau of the Chinese Communist Party in the fall of 1951 and in the spring of 1952. The main shortcomings of the cadres, as pointed out by the Communist leaders, were:

1. Lack of political consciousness and demoralization of the old party cadres. It was significant, and perhaps paradoxical, that the major criticisms against the cadres were directed against the veteran cadres who had been trained and who had seen service in the Shensi-Kansu-Ninghsia Border Region, which since 1935 had been the center of Communist activities and the showcase of Communist administration. As early as January, 1950, Ma Wen-jui, director of the Organization Department of the Northwest Bureau of the Chinese Communist Party, charged in a speech (JMJP January 4, 1950),that the old cadres showed restlessness, they wanted better jobs and were anxious to return home, they suffered from the ideological defects of individualism and jealousy of the new cadres, they were inefficient and careless in their work so that they lost important documents and often divulged state secrets, they lacked initiative and a sense of responsibility, and sought only enjoyment. Cases of graft were quite frequent.

Eighteen months later, at a conference of high-ranking cadres held at Sian in August, 1951, Ma Wen-jui charged that the old party cadres, due to their long stay in the rural villages and due to the demoralizing conditions of the war, lack education. "The degrees of political awakening of some of the party members is

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175 problem is no longer one concerned with opposition to pan-racial-
668 ism (i.e., Great Hanism), but rather how to cooperate with the...
563 Chinese in struggling for the building of a free big family and in
631 opposing petty nationalism and the saboteurs of national solidarity."
(JMJP October 2, 1951).

N 3. Up to the end of 1953, it was reported that there were a total
*175 of 2,800,000 organized peasant households in the Northwest, or
592 45 per cent of the total number of peasant households (Ch'un-chung
162 jih-pao, January 1, 1954). The bulk of the number of organized
S peasants were in the interior provinces, while in Sinkiang only
175 33.8 per cent of the peasant households were organized. Not only
592 the percentage in Sinkiang, but also the average percentage of the
• 162 whole of the Northwest, compared rather unfavorably with the
77.32 per cent in Inner Mongolia.

N The figures on Table 4 are numbers of farming households in
[474] the Northwest, which were organized into farmers associations
[476] and into mutual aid teams up to December, 1953, based on statis-
tics appearing in the Communist press. (Figures in parentheses
are computed from percentages given of the total).

S 4. An important factor, too, was the special position of Soviet
175 Russia in Sinkiang. Soviet authorities had succeeded in gaining a
648 foothold in Chinese Turkestan during the administration of Sheng
Shih-ts'ai and later in the political vacuum attendant upon the
withdrawal of Nationalist influence in 1948-49. Soviet troops were
stationed at strategic points and Soviet party and consular officials
actually held the reins of power. Soviet interests were confirmed
in the treaty signed between Peking and Moscow in February, 1950,
to which were attached two codicils providing for the organization
of two joint stock companies for Soviet exploitation of the oil and
mineral resources in Sinkiang (not excluding the possibility of the
mining and shipment of uranium ores to the Soviet Union). To
implement these agreements, large numbers of Soviet experts
arrived to set up machine works, power plants, and to assist the
Chinese in the work of geological survey, veterinary and medical
research, the operation of trucking lines and state farms, cotton
production, insect eradication and sheep-raising (NCNA interview
with Burkhan, Kuang-ming Jih-pao, September 27, 1955). In the
face of Soviet domination of Sinkiang, it was difficult for Communist
China to assert its rule, except nominally, in that remote province.

It was with the death of Stalin that there was, ostensibly, a
reappraisal of Soviet relations with Communist China. During the
visit of Nikita Khruschev and Nikolai Bulganin to Peking in October,
1954, the pattern of Sino-Soviet partnership was readjusted to make
it more palatable to the ego of the Chinese leaders. In regard to
Sinkiang, one of the five agreements reached as a result of the
Peking talks was for the sale of Soviet shares in the two joint
stock companies to Communist China, transforming them into

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Table 4. ORGANIZATION OF THE PEASANTS IN THE NORTHWEST UP TO DECEMBER, 1953
(Based on Communist statistics)

	Total Population (1953 census)	Organized Farming Households		Mutual Aid Teams	Permanent Mutual Aid Teams		Agricultural Producers Cooperatives	State Farms
		Number	Percentage of total farming households		Number	Percentage of Total No. of Teams		
Northwest China	35,358,000	2,800,000	45 %				305	
Shensi	15,881,000	1,424,800	47 %	280,848	34,381	12.2%	234	93
Kansu (including Ninghsia)	12,929,000		45 %	194,400	19,400	10 %	32	50
Ninghsia (721,000)			53 %	13,615	2,535	16 %	19	-
Chinghai	1,677,000	96,000	52.3%	25,106	1,840	7.3%	10	-
Sinkiang	4,874,000	299,000	33.8%	51,600	(2,500)	5 %	10	-

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N III. Resentment of Chinese Rule

*563 578 These internal differences have made it impossible for the people of the Northwest to cast off their Chinese rulers by united action and to establish a Turkic, Uighur, or federated government of their own. In Sinkiang, 90 per cent of the population is S [162] non-Chinese, yet the forces of nationalism and of religion, which at times made for a temporary unity, were not strong enough to transform the sporadic revolts into a lasting revolutionary movement and complete independence.

There always has been a great deal of friction between the Chinese and the non-Chinese as a result of the differences in cultural heritage. In addition, the Chinese form a ruling minority in many parts of the Northwest and appear to the native people as a foreign government of occupation. In this situation, the Chinese Moslems (the Dungans) have found themselves caught between two fires. At times they sided with their Kirghiz and Uighur co-religionists, and at other times they were compelled to support their non-Moslem Chinese compatriots. As a result, they have been distrusted by everyone and have suffered a double persecution during times of upheaval and nationalistic or religious fanaticism.

N *175 657 *563 578 The Chinese method of ruling minority peoples involved the system of "divide and rule" and created friction not only with China, but also among the tribes themselves. The policies of Tso Tung-t'ang in the latter part of the nineteenth century, can be taken as an example. He managed to place great power in the hands of his S 175 own relatives and friends, and to strengthen the old social structures of the Mongols, Uighurs and Kazakhs through the existing 657 Begs and princes who became instruments of Chinese rule. He 563 considered the Chinese Moslems to be traitors and killed large 578 numbers of them while showing leniency toward the Uighurs, Mongols and Kazakhs. After the Revolution of 1911, during the governorship of Yang Tseng-hsin, the tradition of setting one people against another was continued. Fearing that the Mongols of Sinkiang might unite with the Mongols of Outer Mongolia during the revolution there, heavy restrictions were imposed upon them, while the Kazakhs were even allowed to carry arms. Under the previous Manchu rule, the Mongols were favored over the Kazakhs; they were considered the rightful owners of pasture lands, while the Kazakh tribes were treated as their "tenants."

S 175 669 648 668 In the case of the Turkic Moslems, nationalism and religion are almost inseparable. Their rebellions against the Chinese have been the most persistent and the most violent, but only one short period of freedom has broken two centuries of Chinese control. Ever since 1759, when the Manchu general, Chao-hui, drove the ruling Moslem Khojas into Khokand and extended Chinese rule into Turkestan, the bitter resentment aroused by foreign control has flared into periodic revolt. In the nineteenth century, while the

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AGRICULTURE AND LIVESTOCK

I. The Pre-Communist Period

A. Introduction

Since the Chinese Communist Party came to power, its interest in the Northwest, as an area for economic development, has increased. The Communists feel that this vast region of 1,232,074 square miles, which is roughly one-third of the total area of China (3,657,765 square miles), offers unlimited opportunities for economic development. They claim that vast mineral deposits exist, that agriculture can be greatly expanded, and that the Northwest might serve as an outlet for some of the heavily populated sections of China Proper. Of China's total population of 582,605,000 million people, only 35,360,000 reside in the Northwest (Shensi: 15,881,000; Kansu and Ninghsia: 12,928,000; Chinghai: 1,677,000; and Sinkiang: 6,874,000). These figures are from the 1953 census report.

Since 1949, the Communists have begun to develop this area as rapidly as their limited capital and technological resources permit. Though the development of agriculture is only one aspect of their program, it is the foundation on which Communist planning in the Northwest rests.

B. Sinkiang

1. The geographical setting

Sinkiang is enclosed on the north, south, and west by mighty mountain masses and on the eastern side by wide stretches of barren plateau and is bisected by the lofty Tienshan, or Heavenly Mountains, which rise to heights of 23,000 feet and extend across the province from west to east, dividing the region into two unequal parts. The southern area, two-thirds of the whole, is the Tarim Basin, the land of oases and deserts. The northern part is Dsungaria, traditionally the land of the nomads. The total area of the province is about 600,000 square miles, or twice the size of Texas.

In the Tarim Basin, named from the east flowing river of the same name, is one of the world's driest deserts, the Takla Makan, which at its lowest point is actually below sea level. Vegetation is almost non-existent, so that nomadism is impossible except on a few alluvial fans where water lies near enough to the surface to support grass. The average rainfall is less than four inches a year. Water comes from the mountains which fringe the desert on the north, west and south. From the melting upland snows and glaciers, rivers cut their way down to the central oval desert. Where each river leaves the foothills, men dig canals to spread the water out in a fan, forming an oasis, so that the edige of the desert along the foot of the mountains is dotted by a series of oases.